

Friends Bulletin

PACIFIC, NORTH PACIFIC AND INTERMOUNTAIN YEARLY MEETINGS
OF THE RELIGIOUS SOCIETY OF FRIENDS

Volume 60, Number 5

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WITNESSING IN OUR LIVES

THOUGHTS FROM THE EDITOR

Actions speak louder than words. Most of us have heard that expression since we were children. And action, or witness, is what we do that shows others what we believe. It's the evidence of our religious convictions. Jesus said it best, "Always treat others as you would like them to treat you (Matt 7:12 NEB)."

The headline article in this issue focuses on Friends from Intermountain Yearly Meeting who witness to their beliefs. Diana Hirschi quit her job and went out into the desert to protest nuclear weapons production. Janet Cameron finds that her peace work is a multidimensional calling that affects all aspects of her life, from parenting to growing fruit, to fundraising. Bill Cameron went from bustling peace protests to a primitive retreat center. Allen Stokes, a retired professor from Utah State, supports the local Gay-Lesbian Alliance at the University. Sharon Pfeil is a speech pathologist, working on the US-Mexican border. Sabrina Godfrey is a high school student who stands up, or sits down, for what she believes.

These Friends are from IMYM. I know that in our other two Yearly Meetings we could find Friends whose witness is just as significant, just as important. In fact, we all witness, in our own way.

While actions speak louder than words, words are the business of *Friends Bulletin*, "the official organ of Pacific, North Pacific, and Intermountain Yearly Meetings of the Religious Society of Friends." Its function is to reflect the experiences, concerns, and spiritual insights of Friends in these Yearly Meetings.

Usually Friends share with *Friends Bulletin* readers articles of interest to all. But sometimes a Friend will write something that is difficult and/or controversial. Recently I printed an article that many Friends found offensive.

One Friend said, "I wonder what kind of thinking you did when you printed that letter."

I could only answer, "A lot of thinking and a lot of praying."

I knew the letter would distress many people, but I felt I should print it. I felt that if the thoughts expressed were being felt, they needed to be heard, so dialogue could continue. If we don't talk, we can't communicate.

I have to balance the need to give Friends the opportunity to express their opinions with the need to keep the magazine faithful to Friends' witness to equality, truth, and how we treat one another. I can't predict whether or not I would publish a potentially disturbing article in the future. Every possible article has to be looked at and judged by its own merits.

When I am considering articles, I look for work that presents a fresh viewpoint, is positive in approach and truthful, has an individual voice, and is well-written. Articles must reflect concerns of interest to Friends in the West. (I read many Newsletters to be knowledgeable of Friends' concerns.) I try to balance contributions from the three Yearly Meetings.

I hope one of your New Year's resolutions is to write an article in 1992. Let our readers know what you are thinking; share your spiritual journey; respond to something you have read.

Witness to your beliefs; write for *Friends Bulletin*.

Nancy Yarnall

SALT LAKE MEETING

RELIGIOUS SOCIETY OF FRIENDS (QUAKERS)

7.VI.87

Dear Friends:

Diana Hirschi is a member in good standing of the Salt Lake Monthly Meeting of the Religious Society of Friends.

Diana has a deeply felt concern for the establishment of peace in a world at war. Her awareness of the insecurity of a world threatened by the nuclear arms race has moved her to leave the security of her home and employment to be a witness for peace. She has been faithful to a continuing witness at sites where nuclear weapons are present. Her ministry is one of love, bringing light where it is most needed and speaking truth to power.

Friends have been religious witnesses for peace and nonviolence for over 300 years. The Salt Lake Monthly Meeting unites with this testimony of peace. We affirm that Diana is acting out of a religious concern and we support her in her ministry.

Yours in the light,

David Thurman, Clerk
Salt Lake Monthly Meeting
Religious Society of Friends

A facsimile of Diana Hirschi's release letter.

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Cover Drawing by Rick Danielson, Walla Walla, WA.

*Rick says that his sketches are his contribution to the movement
towards peace. Rick is a member of Wider Quaker Fellowship.*

Witness

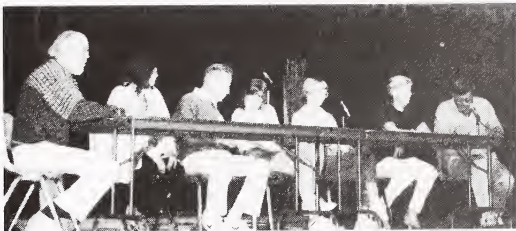
We are glad to tell in words as well as deeds the faith that is in us. We seek fellowship with others of our own faith and with all people, realizing the oneness of humanity under God. Our witness is characterized by humility and a willingness to learn from others so that differences can be transcended. In discussion, we must not allow the strength of our convictions to betray us into making misleading or contentious statements. The experiences of others, especially those in circumstances different from our own, help us to discover what is true for us and may help us sense real kinship. We are constantly reminded that Truth is greater than the knowledge any of us has of it. God did not put all the fruit on one branch.

NPYM, *Faith and Practice*, p. 46.

Witnessing in our Lives

Friday evening's panel discussion at Intermountain Yearly Meeting, June 1991, was titled, "Witnessing in our Lives." Friends were asked to speak about ways in which their lives witness to their testimonies.

Friends found it a moving experience and one of the highlights of the Yearly Meeting.



IMYM Panel. Photo by Wayne Yamall.

Introduction

by Karl Karlstrom, Flagstaff Meeting

Friends believe that there is such a thing as Divine Truth (or God's Light), that it continues to be revealed and is to be followed in every aspect of one's life. The emphasis on the interaction of spiritual searching and daily actions, that our faith is manifested in all that we do, has led to a rich Quaker history full of inspirational lives led by Friends.

Friends within our own Yearly Meeting continue, in varied ways, to let their lives be witnesses to their faith. The attempt to let one's life speak is by definition a lifetime activity.

Desert Experience

by Diana Lee Hirschi, Salt Lake Meeting

I stood at the Shrine of the Shadow Children across the highway from the Nevada Test Site, where the United States tests nuclear weapons. I stood with a young man from Kazakhstan, where the then Soviet Union tested nuclear weapons. As we embraced, I felt we represented the dissolution of the hatred between the two nations. Kairat Umerov said to me, "We want to stop." I replied, "So do we." I knew then that the unity of ordinary people in their desire for peace would end nuclear weapons testing.

The Shadow Children are two plaster of paris statues — one black, the other white — weathering in the Nevada desert. They symbolize the children of the world charred and vaporized by radiation. Next to the children, in a circle of white rock, is a simple memorial. Underneath the rocks, people have left photographs of friends and relatives who lived downwind and died from radiation. We have, in our idolatry, sacrificed these people to the gods of power, greed, and domination.

For over 300 years Friends have witnessed against war and the preparation for war, have looked for that of God in everyone, and have spoken truth to power with love. We practice an experiential religion which believes in a continuing prophetic witness that can call individuals to radical action. Perhaps the act of witness can only be seen in retrospect.

The journey that brought me to radical action began early in the last decade when my husband Rand showed me some suggestions to prevent nuclear war. Two of them were that we get to know the "bomb" in our own hearts and the bomb in our back yards.

I grew up downwind in Southern Utah. In 1975 my father died at age 59 as a result of fallout from the 1950's open air testing of nuclear weapons. I didn't want to think about nuclear weapons, but that ominous cloud was always there. When I read the suggestions, something snapped.

In 1945, when I was three years old, the United States dropped a twelve kiloton nuclear bomb on the Japanese city of Hiroshima. Peoples faces melted. Their clothes were grafted onto their skins. Over 100,000 of them died. Since then, over 1,750 nuclear weapons have been tested worldwide, more than 700 of them by the United States. Nearly half a century after the devastation of Hiroshima, the United States is now constructing the Trident submarine-launched nuclear missile system at an estimated cost of \$135 billion. Trident has first-strike capability and, when all twenty submarines have been launched, will have the explosive force of 7,000 Hiroshimas. The Hercules plant near my town of Salt Lake City, in my back yard, manufactures the motors for the Trident missiles.



The Shadow Children. Photo by Diana Hirschi.

I found out about the "tracks campaign," a grass-roots movement made up of people monitoring the shipment by rail of Trident missile components across the United States. These people are committed to nonviolent direct action grounded in faith and love. People from the Salt Lake valley have been monitoring missile motor shipments and vigiling every month at the Hercules plant since 1983.

As I was learning about the bomb in my back yard, I had to face the "bomb" in my heart — the one of self-righteous judgment,

criticism, anger, and dishonesty. Though I don't understand it completely, I believe that the "bomb" in my heart is directly connected to the bomb in my back yard. I have to examine the one in my heart and become willing to change, to give up blaming, to pursue sanity and compassion, and to make nonviolence a part of my daily life. It isn't easy.

My involvement with the other bomb — the one in my back yard — grew until I was overwhelmed by the tracks campaign, my family, and my job. That summer, in July of 1985, two women from Greenham Common, a peace camp outside the United States nuclear missile base in England, visited Salt Lake City. They had left their "regular" jobs to work for nuclear disarmament. Their vision inspired me, and I went right home and told my husband I'd decided to quit my job and work for nuclear disarmament. He was not amused.

A year of soul-searching followed. I counseled with family and friends. I went through a clearness process with my Monthly Meeting. Gathering with me in a spirit of prayerful seeking, these Friends helped me with my decision. Quaker women have traditionally traveled alone to distant places to bear witness. I had no idea that I would join them — that I would end up in a tent in the middle of the harsh Nevada desert, getting up at 5:00 a.m. for weeks at a time to vigil at the gates of hell, or that I would go on trial in a circuit court, charged with criminal trespass. I left my secretarial job at the University of Utah College of Law on September 1, 1986. In June of 1987 Salt Lake City Monthly Meeting released me to "witness at sites where nuclear weapons are present."

I carried my release letter to the Nevada desert where I lived at the Peace Camp across the highway from the test site for the better part of a year. Being constantly aware of nuclear weapons was depressing. Coping with the daily hassles of living with other peace campers took energy and dedication. We were forced to be creative in solving our problems nonviolently. Sometimes, just looking across the highway at the madness there brought things into perspective. It made us acutely aware of the responsibility we all share for one another and for our planet.

In January 1990 a jury found me and two other defendants "not guilty" of criminal trespass charges resulting from a resistance action at Hercules. In making our symbolic statement we said we could no longer, by our silence, give consent to the immoral and illegal acts of our government. The jury agreed that under the Nuremberg principles of international law we were upholding, rather than breaking, the law by resisting the production of nuclear weapons components. It was an extraordinary trial. When the verdict was announced, the courtroom erupted. Some cried. The defendants and their attorneys hugged each other and their supporters. We were stunned and overcome with joy.

These days I'm in Salt Lake City more with my family: my husband, Rand; my daughter, Heather; and my son, Lincoln. The daily presence maintained for three years at the Nevada Test Site has been laid down. Still people make frequent pilgrimages there. The vigils continue at Hercules.

The Berlin wall has crumbled. The nuclear tests at Kazakhstan have ended. The cold war is over. In contrast, Hercules continues to ship Trident missile motors — at least one each week — to King's Bay. Nuclear weapons testing continues in Nevada. The United States waged a high-tech war that claimed over 100,000 lives. Trident, nuclear testing, and the war in Iraq are all part of the same dangerous, militaristic system — and we all live downwind.

Friends Testimony in Daily Life

by Janet K. Cameron, Palisade Worship Group

I grew up during the escalation of the cold war and the Cuban missile crisis. At one point I recall being told that my parents' generation had created the bomb, and it would be my generation's job to deal with it. This was a tall order for a small child, and through the years I have had to redefine how my skills and calling can contribute to world peace.

I believe that we each have a unique contribution to make to world peace. We can know what is the right contribution to make by listening to our own inner harmony and sense of success. By success I mean that a person's skills, temperament, and inner resources offer a match to the demands of the work. When I was in my twenties it was a struggle to find my place in the world struggle for peace. I had a limited definition of what "peace work" entails and found that political action, for me, was not a path of inner peace and success. Full-time parenting, also, was not a path which I could follow. I was left with a profound yearning to be involved in the larger community.

No longer is my peace work a single yes or no to political action, but instead, a multidimensional calling that affects all aspects of my life. Today, the personal struggle to define my role in peace work has ceased as I see the opportunities to express Peace, Truth, and Simplicity are in concentric rings around my life.

The central ring is inner peace. Meeting for Worship is a touchstone for setting new directions, examining limits, setting aside my worry and fear through an experience of connection to God.

Another important aspect of the inner circle is dealing with conflict with another person. It is very important to recognize the "other's" stance and make every effort to understand it. Once I begin to feel the other person's pressures, limits, goals and values, it is easier to work together toward the solution of a problem, instead of being caught defending different solutions.

The second concentric ring is my personal and family life. It has become clear to me that creating an equalitarian, loving marriage, which is mutually supportive of our personal and spiritual growth, is central to peace work. One small example of this is that Thomas and I take turns with career opportunities so that each person has a chance to expand and grow.

Parenting children is a tremendous opportunity to live Friends' testimonies. Every day there are opportunities to model and share values, stretch personal limits of conflict and tolerance, and to

examine the truth. One example of parenting as peace work occurred during the height of the Gulf conflict. My husband and I talked about war news with our three girls (seven, six, and two years old) and made the decision not to turn on the television or radio news when they were awake. On the two or three occasions when the news was on, the children could, at any time, turn it off.

Thus, there arose a major conflict when the Directress of our beloved Montessori School, where my children had attended for six years, became obsessed with the news, playing it three to five hours during the day. She had been a child in the London blitz during WWII and had a son on tour with the Marines near Africa. She had been a victim of the violence of war and, in my view, was now perpetrating that atmosphere of violence upon my children by exposing them to countless hours of violent radio news.

This created a very emotionally charged challenge for me to solve this problem in a way that recognized the victim in her and to reestablish the calm peaceful atmosphere which she had originally shown me was possible in a group setting for very young children. This took six very difficult months of negotiation and process and was not complete until long after the official war was over. I often felt very isolated in this work.

During the Gulf War itself I thought it was important not to ignore the issue. It will not prepare my children to be peacemakers to set up an idyllic environment, or what I call "unicorn land," at home. One example of how we processed the Gulf War was to read aloud *Number the Stars* by Lois Lowry (Dell, 1989). This book, written at the fifth-grade reading level, depicts the story of a young Norwegian girl who, along with her family, assisted a Jewish family to escape the Nazis "final solution." They were a part of a large underground in Norway that was very successful in smuggling Jews to safety. *Number the Stars* was the perfect book to use to talk about good and evil, how children play an important role by knowing right and wrong, and the long history of violence as a means to solve international problems. Since I believe an important part of being victimized is lack of control, I allowed the older girls to bring the book to me when they were ready to hear it. We would read for awhile and then discuss the issues from the book on their level, at their readiness to talk. They were very taken with the story, and we completed the reading in less than a week.

The third concentric ring of opportunities to express the Friends testimony is community. The theme which I carry in this area is "think global, act local."

My husband and I are in the orchard business. We grow peaches, apples, and cherries. The guiding concept we have developed for our business is one we call "Capitalism with a Heart." That is, the orchard business is operated with the goal in mind of having each person who comes in contact with us benefit from that contact: our family, workers, consumers. Some examples include an effort to provide decent housing, clearly communicated labor policies, and personal and fair dealings with buyers and consumers.

Another area of community contribution is my work with Child and Migrant Services, a small non-profit organization whose purpose is to assist migrant farmworkers and their families with such services as hot meals, clothing, English classes, and employment

referrals in order to ease their difficulties in our community. I have served on that Board of Directors for seven years and as its President for the last four years.

My paid work at the Resource Center is as the Director of Human Services, which means I am responsible for the program operations and fund-raising for five programs, serving such populations as domestic violence and sexual assault victims, teen parents, and low income pregnant women. Here I strive for egalitarian relationships which are motivated by love, not anger. I work to sustain a supportive atmosphere for all to reach their human potential, be they consumer, staff, or fund-raiser. Ethical issues are of special interest to me.

Oddly enough, for all the personal, liberal, and Friendly taboo about money, I find one of my greatest gifts is raising funds for these worthy causes. Last year \$83,325 was raised for a permanent facility for Child and Migrant Services. At the Resource Center I am responsible for a \$400,000 budget. Pulling in those funds is an excellent forum for peace work. Ethical fund-raising is a centering process which requires clarity, loving teamwork, good intentions, a sense of justice, and a clear vision of the outcome.

Let those whose true gift is parenthood be lights for us all.

Let those whose true gift is activism be lights for us all.

Let those whose true gifts are ethical businesses be lights for us all.

Bill Durland * (Lamb's Community Worship Group)

Bill went to law school and became a Pennsylvania state legislator. He became involved in peace protests. Then, at a Pentagon protest, he couldn't block doors; he found that, instead, he wanted to pray and read peace passages from the Bible. He feels that witnessing is fear and trepidation and humor all at the same time.

He once lived close to the "Quaker Vatican" in Philadelphia. Now in Cokedale, Colorado, he misses Quaker relationships. Bill's life, which is centered in pacifism, is one of downward mobility, including small-town politics.

One day Bill sat down to worship. Jeannie, and then a neighbor, joined him in worship. Now Lamb's Community Worship group has six members and six attenders.

Bill now defines his community as that of a primitive retreat center, rather than a bustling center of protests.

Bill says, "We owe the King nothing but love."



Bill Durland. Photo by Wayne Yarnall

Responding to the Calling

by Allen W. Stokes, Logan Meeting

As a boy, I was impressed by, and somewhat envious of, those great individuals like St. Francis of Assisi, Father Damien, and Jesus' disciples who suddenly had a "calling" to drop what they were doing and dedicate their lives to helping others. And yet, five years ago, I had what seemed to me to be such a "calling." At that time a small group of gay and lesbian students at my university formed a student organization called the Gay-Lesbian Alliance. When word of this came out, there were letters to the student paper opposing this group, with the usual disgust of homosexuality and its sinfulness and with quotes from the Bible.

One evening as I was settling down to read beside the fireplace at home, I suddenly felt that I should get up and go to the weekly meeting of the Gay-Lesbian Alliance that was being held that evening. This was certainly not my desire, but it seemed right. So, I entered the meeting already in session without saying anything. Only towards the end did I have a chance to say why I was there.

This was the beginning of my participation with this group. I attended their gatherings, including social events, and got to know them as people just like the rest of us except for their social orientation. I read voraciously all that I could find about the issue, for I was very naive. I was twenty-eight when I met my first gay person (to recognize) and about sixty before meeting my first lesbian woman. Each week the GLA members talk about their lives — how they first realized they were different, when they came out to themselves and to their families, and the frequent thoughts of suicide as the only way to cope with this "curse." These emotional stories often brought a lump to my throat.

Besides attending GLA meetings, I wrote stories for our local newspaper, appeared on radio talk shows, marched in gay parades, and organized panels of gays and lesbians for various classes on campus. As time went on, people recognized my sincerity and dedication, and more and more people shared their lives with me. It was heartwarming to receive their trust in me as they recognized how sympathetic I was to their problems. Through reading the newsletter of Friends for Gay and Lesbian Concerns I learned what Friends throughout the United States were doing. This led to Logan Meeting considering and writing a minute of Same-Sex Marriage, followed later by Salt Lake and other Meetings within Intermountain Yearly Meeting doing the same. Of course, such minutes are, in a way, placing the cart before the horse. Meetings should also be addressing homophobia within their midst and taking steps to understand why homophobia is so pervasive and what Friends can do to overcome this through study and getting to know gays and lesbians as intimate friends.

In responding to this calling, I have come to realize that one does not do this from courage alone. I thank my Quaker upbringing and heritage for freeing me from any dogmatic feelings and for the broader Quaker concern for helping out all those in need — be they slaves, native Americans, or minorities. This background led me to my unreserved, full commitment to helping what I consider "the last great social injustice" to be addressed in America.

Sharon Pfeil * (Pima Meeting)

Sharon went to a good Baptist college where the head of the music department was a Quaker. This being the time of the Vietnam War, he put an ad in the paper regarding peace vigils, and she went. Sharon also had the opportunity to spend an Easter Vacation in Northern Mexico. This was a special formative time for her. Later, she went to an AFSC work camp in Union City, California.

She became a speech pathologist, working on the US-Mexican border. She works with refugees and trains therapists across the border.

In her field, Sharon feels that no one could work without a sense of the presence, the light. When she comes to Meeting, she checks in and receives nourishment. Without Meeting for Worship she couldn't do the work that she does.

Sharon says, "When we are working and living with our utmost integrity, in a sense, we are at Meeting."

Sabrina Godfrey * (Richfield Worship Group)

Sabrina is a high school student who lives in a small Mormon town (Richfield, Utah). Because of her youth, she has found it hard to witness, yet she has found that whatever one does, does make a difference.

Sabrina and her sister are the only Quakers in her high school, where people do realize she is different and has her own views. Sabrina's English class read Thoreau's *The Night I Spent in Jail*, and the teacher asked Sabrina to tell about a modern protest. Sabrina realized that just being asked was a kind of witness. She feared the reaction of the other students but was amazed at how well they responded to her.

On another occasion Sabrina sat down when the school Principal said, "I know all our students support the war," and asked the students to stand up. The fact that she sat down showed the students around her that they didn't have to believe in the war. Later Sabrina went to the Principal and told him about her feelings.

Her English teacher asked, "What would be enough to get her to shut up?" Sabrina doesn't know. She says, "There's always something out there to stand up (or sit down) for."

* From editor's notes at panel discussion, "Witnessing in Our Lives," Friday, June 14, 1991, at Intermountain Yearly Meeting.



Sabrina Godfrey (center). Photo by Wayne Yamall.

When We Dream, We become Whole

by Roger Weaver, Corvallis Meeting

In a dream more real than now
I, a mother, took my two children
(seen only in this dream)
on an outing in the city.
I scarcely noticed I was a woman.
What mattered most: the joy
in sunlight. Dante feared
being drowned in the circle
of light in paradise; Fox
visioned an ocean of darkness
under an ocean of light.

Trying to get back to the poem,
the unrecovered song: the analogy
perhaps Dante fainting, perhaps
hunchbacked Vulcan, hurting surely.
The theme? The song's sometimes
better when the singer's out
of sorts, but I forget.
I remember walking into
a white morning without wind.
I had a headache, but thought
came clear. Stillness hovered
into a catch, an opening.
At breakfast I almost borrowed
a pen to write on a napkin,
but the talk was good, this and that.
Quick Keats crossed my mind, Jack
who knew a morning's sore head
after an evening's round or two.
Like a seal upon the envelope
of pain, his song. Pinched bird,
he sang in his cage of bone.
Then the morning rang its changes,
he entered it, and the day shrank
to its true size, inverse to that
of evening. The bird's song
dwarfed the bird.

We spoke our minds.
Our talk outran that slight song.
But suddenly I understood George Fox's
ocean of darkness under an ocean of light.
Not that dark is deeper, but light
finds over all its own way of singing.

From *Traveling on the Great Wheel*, 1990.

RELIGIOUS EDUCATION

Getting To Know You

by Martha Lindley, Eastside Meeting

In the Advices and Queries section of the NPYM *Faith and Practice* which relates to Religious Education we are asked, "How do we encourage our children to participate actively in Meeting? How do we share our deepest beliefs with our children and with one another? What influences among us tend to develop our religious life?"

While working with First Day School, I wanted to answer those questions, involve the children, and model a response.

Here are the seemingly simple questions which I called:

GETTING TO KNOW YOU.

1. What is your name?
2. Where did you grow up?
3. How many were in your family?
4. Were you raised as a Quaker? How did you become one?
5. What does "Quakerism" mean to you?
6. Have you ever felt the presence of God?
7. How did it feel?

The school-age children practiced the questions by asking me first. Then we went to the Meeting and formed small groups (6-10), and the First Day School children asked the questions to each person in the group. The group I was in did not have a young person, so we went around the circle with each person asking another. All in the Meeting, young and old alike, found that we learned a great deal about the others in our small groups.

Newcomers to the Meeting have said that they felt welcomed and developed a sense of intimacy with others through the experience. The children were the catalysts in the process and got lots of positive feedback from the adults.

The responses to the questions, "Have you ever felt the presence of God?" and "How did it feel?" provided a clear sense of how Friends feel, learn, and are aware of the continuing revelation of God in their lives. It was a powerful spiritual experience.



Drawing by Mary Lou Goertzen, Florence Worship Group.

FORUM

Marriage Is About Love

by Rob Roy Woodman, Ph.D., Davis Meeting

I found that Kit Glover's FORUM article, "Marriage under the care of the Meeting," was an unloving and demeaning attack on other human beings. To her, even snails are better than gay and lesbian people. At least they do "it" right. Ms. Glover states as fact her own opinions about the fall of societies and completely misunderstands the Bible in her reference to Sodom and Gomorrah. The issue of same-gender marriage has already been discussed intelligently, lovingly, and at length in the *Friends Bulletin*, so one wonders what prompted such an article.

Marriage is about love, not sex. Sex is easy to come by; love is not. Marriage is about commitment and building a life together, not breeding. The problem — of keeping together a same-sex marriage when one of the partners is attracted to a member of the opposite sex, as posed by Ms. Glover — is spurious. A Meeting would nurture any couple, irrespective of gender, with the same care and love, through any problem. The Meeting would not make decisions for a couple. The interest of the Meeting is that each person find his/her true self in which the light shines brightest, whether straight or gay.

By now we in the Society of Friends, after 300 years of witness to the light in all people, should have already put aside the details that divide us, like gender, race, intelligence, health, social status, language, belief, age, etc. To love the light in another person, and to love the person who brings the light, is a wondrous thing. When it happens in our Meeting, we are privileged to witness the marriage. When that marriage bears the fruit of children, we have the joy of witnessing the birth of new hope and watching it grow. Many gay and lesbian people rear their children from previous marriages or have their own. As a psychologist, I can assure the reader that being able to form one's most intimate, enduring, and important relationship with a person of the same sex is not pathological. Gay and lesbian people function with the same maturity and depth as other people. Psychological testing shows that there is no difference between heterosexual and homosexual people. Homosexual relationships have the same qualities and problems as heterosexual relationships. What makes a family is not the sexual orientation of the constituents; it is love that makes a family.

There is one thing that is different about gay and lesbian people. They have attained their maturity and enduring relationships against a background of hate, violence, and disgust by ignorant people who would shred the fabric of society by creating false divisions, and who would reinforce the myth of "us and them." Perhaps, it is because of this added difficulty that gay and lesbian people, once one knows them, are found to be kind, gentle, loving, and accepting. We would be foolish to let our ignorance and prejudice prevent us from enriching our lives and our Society with their presence, their marriages, and their children.

**Marriage under the care of the Meeting,
a response to Kit Glover**

by Ann Stever, University Meeting

In our dialogue on the issue of same gender marriage in University Meeting, we have been learning to speak to one another. We are trying to respect those with whom we disagree, to avoid the use of implication, innuendo, or assumptions about others, and to restrict ourselves to speaking from our own experience. Above all, we have learned that we cannot remain silent when inaccuracies, untruths, and hurtful things are said. We acknowledge that we do not know how to challenge one another effectively and lovingly; only that we must try to ask forgiveness if we do not succeed. In that spirit, I offer a response to Kit Glover's article, "Marriage under the care of the Meeting," in the FORUM of the December 1991 *Friends Bulletin*.

Glover states that as we strive to discern the will of God and to follow it, we get no verbal directives and therefore must observe from observation which situations God seems to bless. I believe that which is blessed shows the fruits of the Spirit as described in Galatians: "love, joy, peace, patience, kindness, goodness, fidelity, gentleness, and self-control" (Gal 5:22 NEB). If we are to discern whether a relationship is blessed by God, I think we need to look for those qualities. In my experience they are found in some relationships between people of the same gender and not in others; they are found in some relationships between people of opposite gender and not in others. The issue is the quality of the loving, committed relationship, not the gender of the participants. God has also blessed us with a marvelous variety of ways to express physical intimacy with one another, whether we are of the same or of opposite gender.

Glover says that history describes corruption and licentiousness as conditions that occurred in the fall of previous civilizations. She refers to Sodom and Gomorrah, a reference often associated with homosexuality. Much contemporary Biblical study suggests that the sin of Sodom and Gomorrah was the denial of hospitality and protection to strangers — a matter of life and death in that culture and time. Corruption and licentiousness deserve condemnation, as do relationships that are without love, which exploit, damage, abuse, and oppress. Gender has nothing to do with it.

There seems to be an equation of the devastation caused by broken or single-parent homes with families lacking male or female role models, and hence, by implication, with same-gender couples. I strongly object to rigid role models. In our family I am the mathematician, the linear thinker, the sports enthusiast. My husband is the house cleaner, the intuitive thinker, the artist. Our children, male and female, have learned that they can be what they want. The nuclear family is not the only place where role models are found; our children's came from us and the broader community, including the Meeting.

(continued, page 82)

"Marriage under the care of the Meeting," *contd. from p. 81.*

I am in full agreement with the idea that we need to define mutual responsibilities when a Meeting takes a marriage under its care. But I am nothing less than appalled at the question: What is the Meeting's role if a member of the same gender couple meets a member of the opposite sex "with whom marriage appears more desirable? Must we then strive to keep together the unnatural couple?" As with any couple under our care, we should lovingly labor with the person and come to clarity about what is right. Homosexuality is quite natural in that it has existed throughout human history at a fairly constant rate of 10% of the population. Does being in the minority make something unnatural, and as implied, of less value? If so, we must see Caucasians in the world as unnatural. I think, rather, that God has given us the blessing of diversity, in part to teach us to cherish, protect, and encourage love wherever we find it.



Drawing by Ernie Goertzen, Florence Worship Group.

Nevada Nuclear Test Site Witness "Healing the Earth, Healing the Sky," March 27-29, 1992

For the past four years Pacific Yearly Meeting has brought Friends together at the Nevada Nuclear Test Site to witness against nuclear weapons testing and for a Comprehensive Test Ban Treaty. This year's gathering will focus on the 1992 Columbus Quincentennial observance and its meaning to the indigenous peoples of America.

Co-sponsored by Pacific Yearly Meeting and the American Friends Service Committee, the program includes Corbin Harvey, spiritual elder of the Western Shoshone; Peter Ediger, Nevada Desert Experience; a vigil in Las Vegas; and a panel discussion on Native American and Friends perspectives on the Quincentennial. On Sunday Friends will travel to the Nevada Test Site for worship, witness, and nonviolent direct action for those who are so led.

The cost (\$36 preregistration, \$46 at the door) includes meals and floor sleeping (bring sleeping bag). Make checks payable to Nevada Desert Experience, c/o Scott Johnson, PO Box 815, Sebastopol, CA 95473. (707) 829-8208.

How Friends are Helping the Russians by Anthony Manousos, Claremont Meeting

Friends are involved in a variety of exciting and worthwhile projects to help the Russians during their difficult time of transition to freedom. Just after the abortive coup, Kay Anderson and Julie Harlow led a PYM-sponsored group to the Human Rights Conference in Moscow. This group offered moral support to our Russian friends and connected with Russians committed to pacifism and other concerns that Quakers hold dear. An organization called the "Living Ring" — consisting of those who were on the barricades during the coup attempt — were so impressed by this Quaker delegation that they invited former AFSC staff-person David Hartsough and other Friends to return and lead workshops on nonviolence and nonviolent social activism.

PYM's East-West Relations Committee has also given its endorsements to the innovative efforts of Tom and Sue Rickert, a Quaker couple from San Francisco. They have set up an organization called Access Exchange International to help the Russians learn more about how to set up nonprofit agencies to provide much-needed social services during this time of social breakdown.

Meanwhile, on the East Coast, Janet Riley and the Quaker US/USSR Committee are addressing the spiritual needs of the Russians by translating and publishing Quaker classics into the Russian language. They are also trying to organize a Quaker camp for Ukrainians who want to know more about the ways of Friends. British Friend Peter Jarman has moved to Moscow, and American Friend Nadya Spassenko has moved to Ukraine to establish a "Friendly presence" in those areas.

Pendle Hill is publishing a pamphlet by Anthony Manousos entitled *Spiritual Link with the Russians*. This pamphlet provides an inside look at the work of the Quaker US/USSR Committee and the making of *The Human Experience*, a Quaker-inspired anthology of contemporary Soviet and American writings. (Now available in paperback through Capra Press in Santa Barbara) Tatiana Pavlova, the Russian Quaker historian who visited West Coast Friends in 1990, will be Friend-in-Residence during the winter term at Pendle Hill and hopes to make a visit to Ben Lomond this spring.

For more information, call or write:

- Kay Anderson (clerk of PYM's East-West Relations Committee), 2025 Broderick St #6, San Francisco, CA 94115. (415) 776-8659.
- Janet Riley, 886 N. Bailey, Philadelphia, PA 19130. (215) 763-8968.
- Tom and Sue Rickert, 112 San Pablo Ave, San Francisco, CA 94127. (415) 661-1643.

BOOK REVIEW

The Testimony of Integrity in the Religious Society of Friends by Wilmer A. Cooper, Pendle Hill Pamphlet # 296.

Review by Eric Reed, Berkeley Meeting

Two anecdotes introduce Wilmer Cooper's discussion of integrity and Quakerism. In the first, a friend visits the church in George Fox's native village and envisions Fox as a boy, puzzled at the villagers' weekday departure from Sunday principles. She envisions this puzzlement as leading to the mature Fox's insistence on integrity as a cardinal principle. The second anecdote recounts Cooper's own difficulty in defining Quakerism and Quakers for a student who had been referred to him. (Cooper was founding dean of the School of Religion and Professor of Quaker Studies at Earlham College.)

"Because I didn't have a quick and simple answer," Cooper tells us, "she became impatient with my hesitant reply." Later he says, "It occurred to me that 'integrity' comes as close as any single-word answer... 'integrity' is the essential Quaker testimony and undergirds all other testimonies of Friends in relationship to Quaker faith and practice.

While the relationship between integrity and Quaker testimonies is obvious, it is not so obvious that integrity, per se, is more essential to Quakerism than to other faiths; this would seem to require demonstration.

Cooper offers no such demonstration. Nor does he defend his claim to have discovered a hitherto unacknowledged testimony. In closing his introduction, he declares, "If integrity is to serve as a shorthand way of describing the essence of Quakerism, it must find its root in the context of Quaker history. I want to unearth that root in the remainder of this essay."

The remainder, however, does little to elucidate either the essence of Quakerism or integrity. In brief chapters, Cooper touches on the Quaker testimonies, Quaker concepts of truth and plainness, and an indeterminate discussion of integrity in relation to Quaker practice. The final portion of the pamphlet skips from this historical tack to a kind of jeremiad — the final sentence of which captures the spirit of the whole: "The crying need is for integrity in daily life, and Friends would do well to undergird all of their outward testimonies with the Testimony of Integrity, which must begin within the sanctuary of our souls."

The pamphlet, we learn from the acknowledgments, was previously published "in abbreviated form" and is "an expansion" of addresses given by Cooper, an explanation, perhaps, for its disjointed style. Perhaps a less eminent author would have received more careful editing from Pendle Hill. In any case, I doubt that an inquiring student would find this pamphlet a satisfactory response to the question, "What is Quakerism?"

Revision of Faith and Practice by Jean Walton, Claremont Meeting

In August 1991, Pacific Yearly Meeting initiated the preparation of a new edition of its *Faith and Practice* by appointing an enlarged Discipline Committee (to be called, in the future, the *Faith and Practice* Revision Committee) and charging it to present a draft revision in seven years.

At its initial meeting the committee discussed ways to achieve continuing interaction with Monthly Meetings and Worship Groups and decided to get in touch with each Meeting individually, to establish a first-hand contact, to listen to comments, and to receive suggestions. We are also studying the wealth of material the Discipline Committee has received since the circulation of the 1985 edition.

The committee will be glad to hear from any individual or Meeting at any time. Send your ideas to Jean Walton, Clerk, *Faith and Practice* Revision Committee, 896 W. Harrison Ave, Claremont, CA 91711.



Drawing by Ernie Goertzen, Florence Worship Group.

Quaker Religious Thought, A Tercentenary Perspective on George Fox

George Fox was "a man with so many angles and corners," C.H. Spurgeon observed in the nineteenth century. Fox remains a compelling and enigmatic figure to Friends and others today. Perhaps that explains the enduring fascination Fox holds for us, as evidenced by so many books and articles in recent years.

Quaker Religious Thought, for over thirty years the leading journal of theological discussion among Friends, has produced two special issues in 1991, the tercentenary year of Fox's death. QRT #75 and #76 contain an array of perspectives on Fox's life and message: the centrality of Christ, Fox's understanding of the Church, his spirituality, his use of the New Testament, and his psychological profile. Debate is made concerning the theological and historical dimensions of current interpretations of Fox and early Friends. Contributors include: H. Larry Ingle, Larry Kuenning, Eric Mueller, Alan Kolp, Paul Anderson, and Arthur Berk. Together they form a diversity of perspectives that can help us understand Fox's many "angles and corners."

QRT #75 and #76 are available for \$3 each. Subscriptions to QRT are \$10 for four issues, \$18 for eight. To order or subscribe, write to Theodore Perkins, *Quaker Religious Thought*, 128 Tate St, Greensboro, NC 27403-1837.

MEMORIAL MINUTES

Mildred Taylor Blanding

Mildred Taylor Blanding was born in New York State on November 19, 1891, to Myrtie Brown and Jay L. Taylor. Her father operated a food store.

As a teenager, Mildred asked her father why women could not vote. He showed her the statute in one of his books. Later she took it and returned it to her father, saying she had fixed it. She had cut the statute out of the text.

In her early twenties she was a spokesperson for the National Women's Party, speaking publicly in New York City and elsewhere on behalf of women's suffrage.

She received a degree from Syracuse University, where she studied journalism. She became the first female news reporter on the New York Times. When she interviewed the artist Sloan Blanding, he made such an impression on her that in her words, "She never left the studio."

They married, and his career flourished in San Francisco, in no small measure due to her operation of her East-West gallery there, which displayed his work and also exhibited artists from China, Japan, and other eastern countries. They lived for a time in Chinatown, and she wanted to write a book she would call *China Came to Me*, based on her experience with the gallery, with local Chinese, and especially with her ward, Wah Chang. The book was never written, but in 1928 her son was born. In time he gave her several grandchildren.

In 1941 she and her husband moved to Altadena, where she was an active and loved member of Orange Grove Friends Meeting for over forty years.

Mildred Taylor Blanding died July 27, 1991.

Frank Kreidler

Frank Kreidler, a beloved member of University Friends Meeting, passed away on July 30, 1991, at the age of 75. He died as a result of complications from heart surgery. He is survived by his wife, Mary; daughters, Lisa Fonanos and Laurie Kreidler; sons, Albert and William Kreidler; two grand-

daughters; and two sisters, Margaret Eischen and Elizabeth Stoneman.

We will all miss Frank in many ways. We will miss his enthusiasm, his dry sense of humor, and, especially, the twinkle in his eye when he had been challenged or aroused. His role at UFM was as a prime motivator for local political issues, particularly those relating to environmental matters.

Born and raised in Duluth, Minnesota, he graduated from the University of Minnesota in aeronautical engineering and later worked for a large steel manufacturer in the area. As a result of his zeal in reporting shortcomings of environmental practices in the workplace, his advancement was blocked by his employer. His courage and integrity caused considerable hardship to his family and professional harassment to him. As a result, the family moved to Seattle, where he was employed as an engineer at Boeing. Frank joined the Meeting after retirement.

Frank will be fondly remembered by family and friends for his penetrating insight, his pragmatic and analytical approach, his integrity, and his strong sense of responsibility. Frank demonstrated a willingness for self-sacrifice for the common good, a rare and precious trait in today's world.

Katherine Szasz

March 1, 1905 - August 17, 1991

Katherine Szasz, a beautiful woman of European charm and candor, emigrated from Budapest, Hungary, to the United States in 1941 with her husband, Nandor Szasz, and their two children, Paul and Veronica.

Something of a raconteur, Katherine was an enthusiastic reader of both fiction and non-fiction. The best gifts to her were time and books. In San Diego she was active in the YWCA and in leading discussion groups on international relations, world peace, and social problems of our times.

Katherine joined San Diego Meeting in 1976. A staunch Democrat, her political predilections were memorable. Katherine added her presence to San Diego Meeting for fifteen years. Because of declining health, she moved to St. Paul's Manor in San Diego. The progressive loss of her sense of touch was debilitating to her.

Katherine took keen interest in the lives of her friends and relatives, rarely talking about herself. She was a successful wife and a loving, supportive mother.

Her husband, Nandor, died in 1958. She is survived by a son and a daughter and four granddaughters.

Two of San Diego Meeting's teenagers thought of Katherine as a surrogate grandmother. They enjoyed her company and asked about her often — as did she about them. Youth and age met, dovetailing interests in each other and in the world around them. Katherine lives on in many of us.

A memorial Meeting for Worship was held at the home of Andy Szabo on August 21, 1991.

May McCurrach

May McCurrach, 76, of Deadwood, Oregon, died October 21, 1991.

Born May Matsumoto on April 14, 1915, to a family of orchard and vineyard owners in Cressey (Merced County), California, she was educated in local schools and received a bachelor's degree in 1939 from what is now San Francisco State University. She also held an elementary teaching credential in California.

With her family, she was interned during World War II, from 1942 to 1944.

She taught first and second grades at Pacific Ackworth School, a Quaker institution in Temple City, California, from 1950 to 1987, when she retired and moved to Alpha Farm in Deadwood.

She was married in 1961 to James McCurrach, who survives her. Other survivors include her step-children, Steven B. (Lief) McCurrach of Deadwood, Oregon; Beth (Mrs. Robert) McGregor of Scotts Valley, California; and Scott McCurrach, also in California; and a nephew, Alan Onoye of Simi Valley, California, whom she reared as a son.

Memorial Services were held at Alpha Farm.



Announcements

Correction!

Pacific Yearly Meeting has decided not to sponsor a workcamp in the former Soviet Union this year. Workcamps in Russia and Eastern Europe are being organized by Volunteers for Peace. For more information, contact Peter Coldwell, VFP, 43 Tiffany Rd, Belmont, VT 05730. (802) 259-2759.

IMYM / AFSC Joint Service Projects

1. On February 28 - March 1, 1992, an Alternatives to Violence basic course will be sponsored by Albuquerque Monthly Meeting, the Alternatives to Violence Program, and DISMAS (ex-offenders program). The course will be held at the Albuquerque Friends Meeting House. The \$35 cost includes meals. Overnight hospitality will be provided by Albuquerque Friends. Register by February 18.
2. On March 15 - 22, 1992, a Borderlinks tour will be sponsored by the Tucson AFSC office, Pima Monthly Meeting, and Borderlinks, an ecumenical organization sponsoring study trips to the US-Mexican border. Friends will visit the Tucson AFSC office, Pima Meetinghouse, and the Hermasillo Friends Center. The cost is \$225. Register by March 1.
3. On June 14 - 21, 1992, Friends will tour SW Colorado and Northern New Mexico, including Ghost Ranch. The focus of the tour will be on Native American Rights and Hispanic Community Development, including land and water rights. Sponsoring groups include the Denver AFSC office, Durango Monthly Meeting, and the AFSC Espanola office. The cost is \$225. Register by May 30.

For information, contact Cynthia B. Taylor, Apt. F-1, 1208 Candelaria Rd NW, Albuquerque, NM 87107 (505) 344-7871.

Poems and Prayers

Poems and Prayers by Nancy Gibbs Richards is being sold as a fund-raiser for the Meeting House Building Fund of Redwood Forest Friends Meeting. The cost is \$7.00 per copy. (\$1.25 postage for one or two copies, \$.40 each additional; California residents add \$.49 sales tax) Order from Bellerose Publications, 435 W Dry Creek Rd, Healdsburg, CA 95448.

Friends General Conference

Friends General Conference announces the theme, "Live Love," for the 1992 Gathering of Friends. The Gathering will be held at St. Lawrence University in Canton, New York, from June 27 - July 4, 1992. For information contact Lyle Jenks, FGC, 1216 Arch St 2-B, Philadelphia, PA 19107. (215) 561-1700.

Western Gathering of Friends

First-Ever Western Gathering of Friends: July 7-10, 1992, at Lewis and Clark College, Portland, OR. Friends from: Canadian, Intermountain, North Pacific, Northwest, Pacific, Southwest, and Rocky Mountain Yearly Meetings. All ages welcome. Keynote Speaker: Doug Gwyn, author, pastor Berkeley Friends Church and recently from Pendle Hill. Purpose: to provide an opportunity for face-to-face meetings among Friends of diverse traditions, to arrive at a better understanding of each other, and to dispel misconceptions and fears. We will come together to worship with each other, to celebrate our heritage, and to gain insight for our role in today's world. For information contact Ann Stever, 715 37th Ave, Seattle, WA 98122.

Montana Gathering of Friends

Montana Gathering of Friends will meet February 28 - March 1, 1992, at Boulder Hot Springs. The theme will be "A Leap of Faith." Cost: \$20, adult; \$10, child, per night.

Friends Conference on Religion and Psychology, Northern California

The Steering Committee for the Friends Conference on Religion and Psychology, Northern California has, with sadness, minuted the sense of their meetings:

THIS GROUP HAS BEEN UNABLE TO REACH UNITY TO HAVE A FCRP/NC CONFERENCE IN 1992.

They did, however, with some enthusiasm, decide to meet in February, in retreat, without agenda, to see what way may open. Former steering committee members will be invited. There may be those of you who share their sadness at the loss of this year's conference and who have ideas or available energy for looking ahead to the future of the conference. You are welcome to write to the committee in care of *Full Circle*, 231 Cambridge Ave, Kensington, CA 94708.

VITAL STATISTICS

Births

- Evelyn Rose Wightman, born to Anne and Colin Wightman, October 8, 1991, Socorro Worship Group.
- Tristan Hussey Burdick, born to Ramona Hussey and Alan Burdick, December 10, 1991, Honolulu Meeting.

Death

- Frank Kreidler, died July 30, 1991, University Meeting.

CALENDAR

Events of interest to Friends in Intermountain, North Pacific, and Pacific Yearly Meetings

January 1992

- 18 NPYM Steering Committee, Multnomah Meeting, Portland, OR.
- 18 College Park Quarterly Meeting (PYM), Friends House, Santa Rosa, CA.
- 24-26 "Living with Ourselves and Others" with Sonda Beal, Quaker Center, Ben Lomond, CA.
- 25-26 Utah Friends Gathering (IMYM), Salt Lake City Meeting, Salt Lake City, UT.

February 1992

- 1 Willamette Quarterly Meeting (NPYM), Corvallis, OR.
- 14-16 Southern California Quarterly Meeting (PYM), Pacific Palisades, CA.
- 15-16 IMYM Continuing Committee, Mountain View Meeting, Denver, CO.
- 21-23 "The Silent Retreat," Quaker Center, Ben Lomond, CA.
- 28-3/1 PYM Representative Committee, Berkeley Meeting, Berkeley, CA.
- 28-3/1 Montana Gathering of Friends, Boulder Hot Springs, MT.
- 28-3/1 IMYM/AFSC Joint Service Project, Alternatives to Violence, Meeting House, Albuquerque, NM.

March 1992

- 13-15 "Aging with Pride and Confidence" with Rita Scarlett, Quaker Center, Ben Lomond, CA.
- 15-22 IMYM/AFSC Joint Service Project, Border Links, Pima Meeting House, Tucson, AZ.
- 19-22 FWCC, Section of the Americas, Annual Meeting, Columbus, OH.
- 21 NPYM Steering Committee, Multnomah Meeting, Portland, OR.
- 27-29 Nevada Nuclear Test Site Witness, Las Vegas, NV.

April 1992

- 10-12 "Quakerism: The Weekend" with Eric Moon, Quaker Center, Ben Lomond, CA.
- 17-19 10th Pacific Northwest Gathering of Lesbian and Gay Friends, Camp Sealth, Vashon Island, WA.
- 17-20 Utah Friends Gathering (IMYM), Moab Worship Group, Moab, UT.
- 26 Colorado Regional Meeting (IMYM), Mountain View Meeting, Denver, CO.

May 1992

- 2-3 Southern California Quarterly Meeting (PYM).
- 2-3 Willamette Quarterly Meeting (NPYM), Camp Adams (Near Portland, OR).
- 9-10 Northwest Quarterly Meeting (NPYM), Ellensburg, WA.
- 16 NPYM Steering Committee, Multnomah Meeting, Portland, OR.

June 1992

- 10-14 Intermountain Yearly Meeting, Annual Session, Fort Lewis College, Durango, CO.
- 14-21 IMYM/AFSC Joint Service Project, Native American Rights and Hispanic Community Development, SW Colorado and N New Mexico.
- 27-7/4 Friends General Conference, St. Lawrence University, Canton, NY.

July 1992

- 7-10 Western Gathering of Friends, Lewis and Clark College, Portland, OR.
- 23-26 North Pacific Yearly Meeting Annual Session, Western Montana State College, Dillon, MT.

August 1992

- 2-8 Pacific Yearly Meeting, Craig Hall, Chico, CA.

ADVERTISEMENTS

All ads submitted must be consistent with the beliefs and testimonies of Friends. \$40 per word. Minimum charge, \$8.00. Add 10% if boxed. ALL ADS MUST BE PREPAID, payment accompanying copy. Send for information sheet with prices for display ads and mechanical requirements. Copy deadline: 45 days prior to publication. Publishing of advertisements does not imply endorsement by *Friends Bulletin*.

THE NEW ALBUQUERQUE FRIENDS SCHOOL SEEKS

TEACHER/HEAD. AFS will open with a K-3 program 9/92. We will add 4th and 5th grades in the following two years. Our school will stress Friends' principles, procedures and enthusiasm toward the variety of children and cultures in the Southwest. We want Albuquerque Friends School to offer a spiritual depth and political orientation that is not now present in schools of this community. Impelled by our glorious, but fragile, location we will offer a strong outdoor ecologically oriented program. Required for the Teacher/Head position: Masters degree, five years experience in teaching and/or supervision, fluency in Spanish or commitment to become fluent, and knowledge and interest/experience with Native Americans. Preferences include: Universalist Quaker spiritual orientation, experience with a blended curriculum, experience teaching multilevel students, and dedication to creative teaching. First year estimate: teaching time 3/4th, administration 1/4th. Twelve-month position beginning 7/1/92. Send resume by 2/20/92: AFS Search Committee, Albuquerque Friends Meeting, 1600 5th Street, Albuquerque, NM 87102-1302.

VACATION RENTAL — Kaua'i, HI — delightful cottages — peace, palms, paradise. \$75/night. (808) 822-2321.

PUBLICATIONS CATALOG of Friends General Conference includes over 450 books, curricula, tapes, posters and leaflets by, about, and for Friends. Write to: FGC Publications-FB, 1216 Arch Street 2B, Philadelphia, PA 19107 or call (800) 966-4556.

LEGISLATIVE INTERNS. Three positions available assisting FCNL's lobbyists. These are eleven-month paid assignments, usually filled by recent college graduates, beginning September 1, 1992. Duties include research, writing, monitoring issues, attending hearings and coalition meetings, and maintaining files. Applications close March 15, 1992. For information and application, write or call David Boynton, Friends Committee on National Legislation, 245 Second St NE, Washington DC 20002, phone (202) 547-6000.

QUAKER UNITED NATIONS OFFICE, NEW YORK. Opportunity for two interns at the Quaker UN Office from September 1992 to August 1993. Interns follow disarmament, human rights, economic justice, development, environment, women, and regional issues at the UN; research/write articles and briefing papers; arrange/attend meetings; assist with office administration. Candidates must be college graduates or have equivalent experience, 20's, interest in international affairs; writing/computer skills. Stipend/medical coverage. For information and application form write: Quaker UN Office, 777 UN Plaza, New York, NY 10017. Deadline for submission of application and references - 15 April, 1992.

THE PEACEABLE KINGDOM PROJECT.

Order "To Those Attending Our Meeting For The First Time," (FB, p. 88) from The Peaceable Kingdom Project, 4353 East 119th WY, Thornton, CO 80233. (303) 457-1230. Cost is \$13.50 per hundred copies, or \$53.50 per five hundred copies, plus shipping (\$1.50 US, \$3.00 Foreign). For 1200 dpi (Linotronic) masters, the price is \$17.50, plus shipping.

SEEKING RESIDENT COUPLE. Honolulu Friends Meeting, Quaker Center, beginning July 1, 1992, for one to two years. Honorarium and benefits offered. Contact Anne Fong for details. (808) 259-5341.

The Quaker United Nations Office

by Clare Galbraith, Delta Meeting

When the Quaker United Nations Committee met in December, we recommended priorities for the office for 1992.

First priority: Talk to those in the UN who are working on the same issue, know that they are aware of us, be up to date on all aspects of the issue and available for interviews and talks.

Second priority: Follow the issues and developments, know positions.

Monitoring: Have information, know where to get what is missing.

Stephen Collett and other staff are preparing for the UN Conference on Environment and Development in June in Brazil.

A first priority for the first six months of 1992 is that the Preparatory Committees (prepcoms) work with other Non-Governmental Organizations (NGOs) and the Quaker seminars in March for PrepComIV.

The New York QUNO has been asked by the Secretariat to hold a seminar for United Nations Trade and Development trade negotiators together with environmental negotiators from the same countries, many of whom do not know their counterparts.

Another first priority issue for 1992 is arms transfers. In the fall of 1991 a United Nations study of arms trade was presented to the General Assembly. It noted two problems: (1) illicit arms transfers and (2) the need for a register of arms transfers with the UN. A pilot project on both issues will sharpen national record-keeping and discriminate against those who import involuntarily.

A second priority is economics. The issue of debt is important. The QUNO office must communicate to Friends why debt is linked to poverty worldwide.

The AIDS pandemic is second priority.

Countries on second priority are Burma and East Timor.

Palau, the last trust territory, will have monitor status. Palau's non-nuclear constitution and the removal of the US military bases from the Philippines make it important.

Please tell the QUNO office the name of your Meeting contact. QUNO, 777 United Nations Plaza, New York, NY 10017.

To Those Attending Our Meeting For The First Time

Quaker Worship occurs in silence and finds its meaning therein. The Meeting begins when the first worshiper takes her place and lifts her heart to God. It continues until the conveners shake hands in token of conclusion.

Go in as soon as you are ready. It is helpful if the Meeting can settle down a few minutes before the appointed time. If you are entering after worship has begun, please do so very quietly.

For those uncertain how to share our silent worship, we offer these suggestions:

- ☞ Put all distractions out of mind, turn your heart to God, and listen within the silence, patiently and without expectation, to experience what God may reveal. This *"waiting upon the Lord"* is the essence of Quaker worship.
- ☞ Do not strive for an experience. We have found God's spirit to be a spirit of peace, which strivings and strainings tend to conceal.
- ☞ Do not be afraid to ask humbly in your heart for God's help and guidance.
- ☞ When thoughts arise and come between you and the worship, simply entrust the matters these thoughts express to God's hands, and return your mind to quiet waiting.

In our worship, nothing should be spoken unless it is divinely inspired, and whatever is said should be heard in a worshipful spirit. It sometimes happens that we fall short of these ideals.

But if your reason rejects any message, let your heart remember the spirit behind the words. It is for each to hold fast to the essence of the ministry: *"Mind that which is pure within you to guide you to God."*

After the Meeting has concluded, feel free to speak to anyone. Members of our Meeting are available to answer your questions. Books and pamphlets describing our Society and its practices are also available.

We Are All Very Glad To See You.

(Order from the Peaceable Kingdom Project. See Advertisements, p. 87.)

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